

GODS DOINGS,
AND
MANS DUTY,
Opened in a
SERMON

Preached before both Houses of Parliament,
the Lord Maior and Aldermen of the
City of LONDON; and the Assembly of
Divines; at the last Thansgiving
Day, April 2.

For the recovery of the West, and disbanding
5000 of the Kings Horse, &c.

1645.

Quadragesimus hic quintus mirabilis Annus
Ang. Hyb. Sco. requiem det Deus ut pariat.
This fourty-fifth great year, of wondrous worth,
Lord grant it may Great Brittain's peace bring forth.

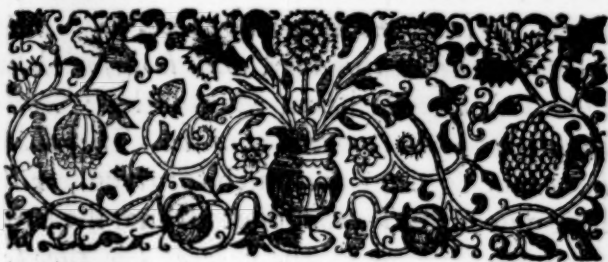
By HUGH PETERS Preacher of the Gospel.

Judg. 3. 31. So let all thine enemies perish, O Lord; but let them that love him,
be as the Sun when he goeth forth in his might. And the land had rest forty
years.

LONDON, Printed by R. Raworth for G. Calvert, at the sign
of the black Spred-Eagle, at the West-end of Paul. 1646.

SEE R M O N
GODS DOINGS
AND
MAN'S DUTY
OF

the recovery of the West, and the
the recovery of the West, and the



To the Right Honourable
THE
Lords and Commons
ASSEMBLED IN
PARLIAMENT.

I Professe that I never thought myself
master of my own Trade, and therefore
never forward either to cast such a
mite as this into your Publike Treasury, or to be
in Print with the rest of my brethren: But since
it was your pleasure to make choice of me to
bring in a Narrative of Gods bounty, as being an
eye-witnesse to many of his glorious works. I
have obeyed, in this, and that. I knew not what
better to pitch upon then Gods doings, and your
duty.

The Epistle

duty. He that will not confesse God hath done much, (I fear) means to wave the duty ; and whoso shall slight this duty, must look for that sad Curse of Anathema Maranatha : And therefore I again commend it to you. They that have much given , and much forgiven , will love much. The woman spent all that she had upon Physicians , for the cure of her Bloody Issue, and nothing would heal , till she toucht the hem of his garment , who was the way contrived in heaven, to bring over Salvation to man : I do believe it hath been thus far your Cure to this Bloody Disease ; and to enjoy a thorough Cure, I beseech you stoop again , and touch the hem again: you cannot honour the Lord more then in loving his Son and believing in him.

Bear with my rudenesse ; if I say you must be very hard put to it in your Counsels, should you not live comfortably upon your experiences, and cheërfully look all changes in the face for time to come ? You have a greater stock by you, then the greatest and richest Nation in the world could get and lay up for themselves. The same God give you skill to improve it to his advantage, and the good of this poor Kingdom , that begins to breathe again (through his blessing
upon

DEDICATORY.

upon your unexampled care and travel.) Methinks I see the Ages to come marking your doors and dwellings as the habitations of their Deliverers. I wish that never a soul of you may die at Nebo, but come to their enjoyments of Canaans milk and honey. You seem to have before you two or three great mountains to go over: and though I can contribute little to your encouragement, yet I will beg your wonted patience for a few words.

First, since you are still buzz'd in the ear with a desperate increase of Error, give me leave to offer this Expedient by way of Quere. The wound seems to be in the Understanding, and the Cure must lie there: (Under favour) what if some convenient place or places in the City were set apart two or three times weekly, where godly learned men appointed by your selves, and the Leaders or Heads of those Errors (as they are termed) might have leave to come, and there in a brotherly way take and give satisfaction? for as Conclaves have always been dangerous, so these poor erring men cannot have the benefit to appear with boldness; and reasonable souls may sooner certainly be taught with Reason and Scripture, than with cudgels

A

The Epistle

endgels and blowes. Tyrannus had a School; and Christ disputed with the Doctors in their Synagogue.

W. M. bins.

Religio docenda est, non coercenda.

This I am sure, Conviction should go before Punishment. The Lord will not burn Sodom, till he see whether the report be true. I pray consider it.

Gen. 18. 21.

Secondly, for the present Government, in order to any man or men, if you keep to the premises, the Lord himself will make a blessed conclusion.

Thirdly, for further Hostility; the Lord hath own'd you and your Army, and made you formidable beyond what we conceive at home; my onely fear hath been diseases in our bowels; which gave me that boldnesse, to urge a neer union betwixt your selves and the Citie, which hath since a double knot upon it by your late full and satisfying Declaration, and your ordering the dissenters about Church-matters to bring in their severall thoughts backt by the Word, that so you may keep to that Clause in the Covenant which concerns England. Onely be couragious, and your work will be issued so, as your selves and we shall cry, Grace, grace, &c.

Josh. 1.

For

DEDICATORY.

For any other request unto you, I have but one: I most humbly beseech you, spread that Gospel you own; and to that end, do professe my grief not onely for the miserable, dark, and ignorant parts of the Kingdom; but that divers Orthodox, learned, faithful Ministers of the Gospel, with their precious Flocks, cannot enjoy publike places in the City, but their very gifts and almost their persons, are stifled by being thrust into corners, which keep them under the name of Schismaticks, whose souls have panted under your service in these calamitous times; and their purses constantly opened, themselves hazarded beyond many: a word from you, may enlarge them.

And for my self, I acknowledge here before God, Angels and men, the Characters of your favour; protesting that your work hath been so good and so sweet, that I have found my wages wrapt up in my work, and a great addition by your acceptance. I could even say as he be did:

Si in vita prodesse possim, quidvis impetrate; si in morte, vel occidite; quicquid de me statuetis; hoc semper confitebor & profitebor semper, hanc vestra humanitas mihi fecit, injuriam, quod vivam & moriar ingratus.

The Epistle, &c.

I blesse God heartily for a Parliament, yea,
for this Parliament : and the blessing of him
that was in the bush, and kept it in the fire, be
upon you and yours for ever : And let all that
love the God of Heaven, who is the God of
England, say A M E N.

My Lords and Gentlemen,

I am

Yours most humbly devoted,

Hugh Peters.

A



*To the Honourable, the Lord Maior,
the Aldermen, and the Common-
Counsel of this famous City
of LONDON.*



Ou were invited to what ensues by
the Honourable Houses, and you in-
vited them to a portion suitable to
that day; and I take leave to return
you thanks for their and your pa-
tience towards my self, in hearing
what I now present; for which I humbly crave fa-
vour of them and you for some enlargements, being
then pent into much narrowness in regard of the
time, and the rather, because I strove to sute your
expressions of respect and love to them; who de-
serve so much from your selves; and the Christian
World. How I have been represented unto you;
and others, by printings or otherwise, shall not fill
up this paper; I must reserve to some other way;
which shortly I shall do (God willing;) but in the
mean time and ever do professe my constant respect
to and esteem of this City; from your first compli-
ance to the great Counsel of this Kingdom, that I
have left remembrances of you in forren parts, and

An Epist. to a
Sermon.

(without flattery) do think this City one of the best peeces of ground in the World. I am sorry I caus'd any *unexpected smiles* in my zeal for your further conjunction with the Head and Heart of this Nation; If I commended you as a good portion, he did not well that thought it ridiculous; nor do I think you too good a portion for those I wooed you unto. You know me, and your wisdoms know how to make allowance to my zeal: They have a strong appetite to quarrel, that are offended at expedients presented against future quarrelling. My sighs to God for you are these, That you may still move with faithfulness in your own Orbe, That you remember you and yours live in a Parliament, That you are made wealthy for others, not your selves alone, That you would not make Opinions your Interest which are changeable, but Godlinesse and Faithfulness, That you would rather punish known sins, shew mercy to the poor, a known duty, maintain Civil peace, look to your City-priviledges rather then lose your selves in doubtful questions. I must remember you that I have heard many of you wish for such a Parliament and such an Army: Own your own desires, and be assured your constant concurrence with our great Counsel, will not onely be your present safety, but strength to posterity. Beleeve it, a now suspected party in the Kingdom, have no further designe then your and the Liberty of the Nation from Bondage who deserve your love, not your displeasure. The God of all grace be with your spirits, and help you to love him, who hath kept you in the midst of your relations and comforts, whilest so many thousands have

of the famous City of LONDON.

have fallen on the one hand and the other of you :
May your souls prosper under the abundance of
rich means you enjoy : May your examples for wis-
dom, piety, faithfulness, love to the Lord Jesus
and his Saints , provoke the next Generation to
glorious things. These are the desires and hearty
breathings of

My Lord and Gentlemen ,

Yours in any service
for Christ

H. PETER.

To

212

To my truly Honourable and Faithful
General Sir THOMAS FAIRFAX.

SIR,



One of the greatest comforts I have had in this World next to the grace of God in Christ to my poor soul, hath been to be a Member of your Army, and a Spectator of his presence with you and it. What others do, I know not; but it is my duty to return to my work, and to meet you again; which I am bold to do with this simple present. I know your minde, who must not, will not be flatter'd; nor am I skilful in that mystery: I have seen you upon Earth, and doubt not but to meet you triumphing in Heaven. I only must crave leave to speak your own words, That your great experiences of Gods power and mercy, have made strong obligation upon you to love him and the Saints, which I have seen you do impartially: you have made it your interest, and now finde you are not deceived. The God of all your unparalell'd mercy dwell in that thriving soul of yours, strengthen you throughout to the compleating of this great Work, yea

Seras in cœlum redeas diuque
Latus inter sis populo Britanno.

For my self (if it be worth your acceptance) I am resolved to live and die in your and the Kingdom service; and as you have obliged three Kingdoms to you and many thousands of Saints, so none of them more to honour you then

SIR,

Your ever faithful servant
in Christ, Hugh Peter.



A Sermon preached before the
Honorable Houses of PARLIAMENT,
the LORD MAIOR and ALDERMEN of the
City of *London*, and the ASSEMBLY,
for the glorious Successe it pleased God
to give our ARMY, in dissolving
5000 of the Kins Horse, and
reducing CORNWALL,
and neer all the Welt.

PSAL. 31. 23.

*Love the Lord all ye his Saints : for the Lord
preserveth the faithful, and plenteously re-
wardeth the proud doer.*



He little time left for this Work, must be im-
proved to the best advantage ; and therefore
though we must be beholden to the Neighbour-
hood of the words before and after the Text,
yet we shall forbear to speak any thing at all
of the whole Book of Psalms, and no more
then needs of this. It is easily agreed that this Psalm is

1. ευχητικός, 2. ευχαριστικός, and 3. διδασκαλικός.

1. His Prayer you have to the twentieth Verse ; and therein,

- { 1. His desires for his own safety, to the 18.
- { 2. His request tending to the ruine of his ene-
mies, in the two following Verses.

B

2 His

2. His Praises, in the 21 and 22 Verses, which are

{ 1. Either *קדש' שמו*, for all.

{ 2. Or *קדש' שמו*, for himself in special.

3. A hortatory Conclusion, in the two last Verses. *O love the Lord all ye his Saints, &c.*

In the Text briefly these two things fall under consideration.

1. The Duty, *Love the Lord*; and that set out divers ways: By intensivenesse in the Exclamation, By the Object, and by the universality of those engaged, &c. But time checks me: these, with others, I can hardly name.

2. The Arguments carrying on the Duty.

{ 1. Because *he preserveth the faithful*.

{ 2. Because *he plenteously rewardeth the proud doer*.

Thus much onely of the Logick of the Text; something of the Grammar of it, and then shortly to the Divinity, and those profitable and seasonable Truths it will afford. Some few words are to be attended in the clearing the sense.

Saints here in the text is or may be read, *Ye that feel mercies*.

Faithful, the word is sometimes taken for *persons*, sometimes *things*; and so the Lord is said to preserve True men, and Truths; Faithful men, and Faithfulness.

He plenteously rewardeth the proud doer; or, *the Lord rewardeth plenteously*: The Lord, who doth wonderful things. *Plenteously* is either in *cumulum*, *abundè*, or in *nepotes*, as some would have it; but I would rather commend, then go about to amend Translations; though I could wish some of my learned Brethrens quarrelling hours were rather spent upon clearing the Originals, and so conveying over pure Scripture to posterity, then in scratching others with their sharpned Pens, and making Cockpits of Pulpits.

I make all haste to the work of the day; and the Verse before the Text will be like a going down into a deep Well, where we may discover Stars at noon. Mercies are best observed from depths of Misery: and set them off like Foyles the Diamonds.

I said in my haste, I am cut off from before thine eyes : or, I said in my hastening, 1 Sam. 23. David was in a running posture.

The Greek translates it *in a trance, or extasie* ; and truly this is worth our thoughts this very day : we have had our hasty times and trances, when we thought we had been all cut off, who are now left living monuments of rich mercy. Many of us here, were even upon the wing, imbanking our Money, and halting after it. And if you shall enquire after the rise of this temper or distemper of Spirit, how *David* and other Saints prove so succumbent and shattered : I answer, It hath three springs.

1. From the Lord afflicting, who puts more weight into the Scale then we minde, and often makes a small affliction heaue: yea, they that could go over a mountain, at other times stick at a mole-hill : as *Jacob* will not be comforted about a son ; as if he had neither a childe left, nor a God. Gen. 37. 35.

2. From the party afflicted, and that in three cases.

First, from a natural sense of pain, more then of comfort : *Human* is more pinched with one crosse in *Mordecai*, then pleased with all the contents in Court, though (you know) few favourites fared better for a time: and it is but a short time the best of that generation have ; poor Sun-dials that are never minded in foggie and cloudy days. Esth. 3.

Secondly, from the over-weening some contents, which causeth faintings to us in the losing them. *My son Absalon, O my son, my son,* cries *David*, as if heaven and earth had been wrapt up in his weighty locks. 2 Sam. 19. 4.

Thirdly, through inconsideratenesse, and not searching the end of things : so the Church came down wonderfully. Lam. 3. 9.

3. From the pressures and afflictions themselves, and that,

First, from the multitude of them : what one will not, cannot do, many may. This Prophet at one time was the scorn of drunkards, suspected by the godly, abused by his own son, betrayed by his friend. Psal. 38.

Secondly, from the greatnesse of them, and that especially when they either fall upon an unsound part, when *Job* was remembered of the sin of his youth not quite healed ; or upon a

noble part, the soul and conscience: we know the brain, heart, and liver being toucht, will soon complain.

Thirdly, from the continuance of them. The Church complains, *I was afflicted from my youth up.* To lie so long at *Bethesda*, and to be bowed down eighteen yeers, as the poor woman in the Gospel was, will put the soul upon hastening, as *Dauids*: but all these gusts are over-blown, and the Lord shines in upon him, as you see in the close of the Verse before the Text; upon which smiles of Gods face, he cries out as here you see, *O love the Lord all ye his Saints, &c.*

In which words there are many divine Conclusions: but in these narrow limits of time, I shall confine my self to One main Truth, which I conceive will be the principal Work of this day: and that will take up both Arguments used here by the Prophet to enforce the duty: and in the end I shall make bold to take up the duty to enforce my designe.

And therefore to lay much in a little room, this is that the Spirit of God commends unto you.

Dott.

The faithful have God for their preserver, whilst the proud doer by the same hand receives wages proportionable to his work.

Psal. 3. 8.

A witness or two will cast the cause. *Salvation belongeth to the Lord, and thy blessing is upon thy people. Selah.*

Jer. 14. 8.

Psal. 98. 1.

O thou hope of Israel, the Saviour thereof in the time of trouble. O sing unto the Lord a new song; for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory.

Isai. 26. 12.

To which *Isaiah* addes, *Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us.*

From *Genesis* to the *Apocalypse*, the Scripture gives in a general testimony to this Truth: to which we may let in some more light, by opening these three Casements.

1. *Quere, When the Lord doth thus appear preserving the faithful.*

2. *How he doth it.*

3. *Why he doth it.*

To the first I answer, His preservation looks out and discovers it self specially in five cases.

1. When he intends to advance his own wisdom, he then befool

befools all the counsels of the sons of men ; and his Saints shall onely be engaged to him for counsel : and thus the poor man shall save the City, and thus *Paphnutius* shall save the Counsell at *Ephesus* by the counsell of God, whose finger writ folly upon that learned Age.

2. When he intends to exalt his own power, he comes in more immediately for the Saints preserving, and proclaims to the world its own feebleness and weakness : and then *Jack* shall do more against *Sisera* then an Army of men.

3. When he glorifies his mercy; he leaves the Saints to extremities, to reach an opportunity, to lift up that attribute : and thus he leads them from *Babylon* to *Sion*, throw a Country of Gyants and barrenness, where their souls even melt through thirst, and brought them to a mountain of sweets.

4. When the Lord doth purpose to awaken those gifts and graces in their cryings, in their beleeving, in their patient waitings upon Jesus Christ, he will come delivering : he will be sought unto by the house of *Israel*, and loves to heare the lippings of his little ones. You have known some Fathers in the Country that leave their Children the other side the Stile, and help them over when they cry ; and seeming to leave them sometimes in a throng, and then reach them the hand againe upon their complaints. The Lord loves to see Faith in its adhering and assuring acts.

Psal. 107. 6. 19

5. The Lord appears when deliverance may be sweetest and dearest, and that in an exigent when one glance of his eye may be worth a whole world. *Who remembered us in our low estate, for his mercy endureth for ever :* And thus sickness commends health, poverty wealth, the storme a haven, and a sinfull wretched world commends heaven : Oh how sweet will it be when all tears shalbe wiped away, all Temptations cut-wrestled, Devils, and Sin, and World, and Selfe, all conquered, and we shall be with the Lord for ever !

Psal. 136. 23.

To the Second, which is, *How the Lord preserves :* I answer, Many wayes ; but shall onely fix upon two.

1. In Order to Meanes, 2. To Men.

For the former, his greatest and most eminent preservations are by his own spirit, and therefore the two *Olive Trees* shall

Zach. 4. 6.

supply the Pipes and the Lamps growing on each side the Golden bowle Naturally, without any Artifice of mans : and that appears thus ;

Isa. 40. 30, 31.

1. Meanes can do nothing without him ; the Streames are drie, unless the spring be full : *Even the youths shall faint and be weary, and the young men shall utterly fall: But they that waite upon the Lord shall renew their strength, they shall mount up with wings as Eagles : they shall run, and not be weary ; and they shall walke and not be faint.*

Psal. 136. 15.

1. Though meanes gaine strength, yet they can act no further then he quickens them : It was he that withered *Jeroboams* hand, and knockt of *Pharaoh's* wheelles, and laid six hundred Iron Chariots under the Cataracts of his displeasure : *He overthrew Pharaoh and his host in the Red sea, for his mercy endureth for ever.*

Isa. 55. 6.

2. Meanes though quickned, yet they succeed not, nor reach their purposed ends without him : The *Madianites* shal sheath their swords in their own bowels ; their Webbs shal not become Garments ; neither shall they cover themselves with their works.

Isa. 25. 4.

2. The Spirit of the Lord can doe what it will without meanes ; he creates a shaddow ; for thou hast been a strength to the poor, a strength to the needy in his distresse, a refuge from the storme, a shadow from the heate when the blast of the terrible ones is as a storme against the wall ; and that appears thus ;

Jonah 1. 17.

1. Sometimes against al meanes ; the waters shal be a wall to *Israel*, and they shall passe through the great deepe with dry feete, and *Jonah* shall be kept from drowning in the sea by being thrown into the Sea.

Psal. 48. 12, 13.
14.

2. Sometimes beyond all Meanes : else how should one chase a thousand, and a fancy put many thousands to flight ? else how should the shaking of a few leaves and the blowing of Rams-horns do such terrible executions ?

3. It is the Lord that doth al that is done by meanes : walk about *Sion*, and go round about Her : tell the Towers thereof : mark yee well her Bulwarks : consider her Palaces, that yee may tell it to the generation following ; for this God is our God

God for ever and ever : he will be our guide even unto death. If you say that Money answers al things, yet you must heare the Lord say, the gold is mine, your silver is mine : It is not the drug, nor the bread that doth the work, but the spirit of them both.

And for the second, which is his manner of preserving in order to men, yea, destroying men, his working shews it selfe usually in these four particulars :

1. God oftentimes over-awes and overbears them, that *Laban* shall have little to say to *Jacob* when he overtakes him: *Balaam* had an opportunity & spleen enough against *Israel*, but durst not vent it, intreats *Balacks* Messengers to stay all night, would faine be taking money; but there was no Incantation against *Jacob*, nor divination against *Israel* : for the Lord was with them, & the shout of a King was amongst them. *Esan* shal rather kisse then kill : for *Jacob* was a Prince and had prevailed with God and with man; *sc.* had wrestled through all his fears that his brother must be his Servant, the Lord puting a bit into his mouth.

Numb 23 23.

2. The Lord often takes away the occasion, that the Sons of *Belial* cannot attempt what they intend. If they in the *Acts*, which swore *Pauls* death, had kept their oaths, they had never kept their lives: but he never came within their reach. *Abab* sends to all places under Heaven to take *Eliar*; but the Lord sends him away before they came. He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty.

Acts 25. 12.

Kings 1. 19.

Psal 91. 1.

3. Oftentimes the Lord stops them in their practices. *Jeroboam* will needs be striking the Prophet, The Lord strikes him, who is very sensible of the least touch of his annointed ones, or any harm that befalls his Prophets.

4. Lastly, The Lord works by diversion. When *Saul* thought he had made sure of *David*, the *Philistims* brake in upon his Countrey, and probably had spoiled him in the reare. And that I take to be the meaning of the cloud, *Isaiah* 25. 5. Thou shalt bring down the noise of strangers, as the beat in a drie place, even the heat with the shadow of a cloud; the branch of the terrible ones shall be brought low. The shadow of a cloud inter-

1 Sam. 23. 17.

intervening betwixt the scorching Sun & the weary Traveller in a hot Countrey, how doth it refresh! God finds his enemies work abroad, that his Saints may not be destroyed at home: and since the whole world and all the Princes of it are but the servants of a few Saints, he can put all into several postures for his preserving ends.

To the third Quere, *Why God thus preserves the Saints*, I answer in these three particulars:

Gen. 18. 32.

1. Because of his righteousness and holiness in the very dispensations of his judgements, which occasioned this large offer to the men of *Sodom*, and caused him to descend so low as ten righteous persons, yea, though they were but as righteous as *Lor*, who was not without strong corruptions: Who can say his hands are clean? Yet such are called righteous and faithful: They are called in my Text, even such as have candor upon their spirits; such as take up and own right principles; such as are contented in the main and in the Cause they have in hand, to have glass-windows made to their hearts; even such as Heathens named *Homines simplices & apertos*: To such he sends his Angels to shew his tender affection, which is better then his protection. To be faithful doth intitle us to preservation in the deluge of the greatest judgements, that our work will be onely to look to duty which is ours, and leave events to God which are his.

Gen. 19. 6.

Isai. 26. 20.

2. God doth it for the glory of his mercy, and therefore sends his Angels to draw forth Lingerers; and such is his tenderness, that the righteousness of one *Lor* binds his hands that he can do nothing till the faithful be preserved. *Come my people, enter thou into thy chambers, and shut thy door about thee; hide thy self as it were for a little moment until the indignation be overpast.* When the birds of prey are abroad, the hen calls her chickens under her wings. When tumults are in the streets, the tender mother gets her children into the upper chambers.

John 6. 12.

3. Through his wise faithfulnesse or faithful wisdom the Lord doth thus by his Saints, and therefore he saves every crum: Nothing must be lost; the Lord knows what to do with crums and fragments, and the saving of what was left must

must make the miracle: If there be but a cluster, the branch must not be cut down. The Prophet is elegant; *Thus sayeth the Lord, As the new wine is found in the cluster, and one sayeth destroy it not, for a blessing is in it; so will I do for my servants sake, that I may not destroy them all.* I beleeve a few clusters in the world have preserved such new wine in them, that this day we taste the blessing. Do not destroy the poor cluster therefore, much lesse destroy it because there's new wine in it, till you see whether a blessing be with it.

Not a child of Abraham's but shall be blest: It is an old Charter of a promise. And hence it came to passe, that he preserved the very off-scourings of the world, to carry forth his Name to the world; and maintain that which men call foolishnesse, to bring wisdom to them that knew it not.

And thus far I have made progresse in the clearing up the former part of that Truth I am to prosecute, and hope by this time we are all agreed when, and how, and why the Lord preserveth the faithful; and that he plenteously rewardeth the proud doers, remains to be made good: Therefore, not to make forfeiture of your patience: I shall onely apply my self to these two passages;

1. *When the Lord rewardeth them.*
2. *How he doth it.*

The former of these two Questions hath taken up the heads, hearts, and pens of the Christian world for divers yeers; many crying with those in the *Revelation*, *How long, O Lord holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?* Some enquiring after the downfall of Antichrist: some looking to the Prophecies that concern *Gog and Magog*: some casting their eye upon the drying up of *Euphrates*, and the way to be made for the Kings of the East: some looking after the taking away him that letteth, and most men disputing the slaying of the two witnesses; as much concluding to Gods designe in bringing about what is promised in the second and seventh of *Daniel*, where the Kingdome is promised to the Saints of the most High; supposing that to be the fifth Monarchy: In all which I shalbe silent for the present, and onely put you in minde of their usuall seasons, where

in wee may expect to see *prond doers* receiving their wages.

1. When the Lord goes his progreſſe thorow the world, and rides his circuit amongst the ſonns of men, and puts a crowne upon his Glory: great offenders are then brought forth; and that was *Pharaoh's* caſe, who withſtood all the Miracles that God might be more glorious in his downfall: And thus he contracts many times the eyes of neighboring nations to ſee his vengeance upon ſome: *And he is ſaid to come out of his place, to puniſh the inhabitants of the earth for their iniquity.*

Iſa. 26. 21.

*Iſa. 63. 18. &
64. 2.*

Zach. 11. 8.

2. When ever you ſee his Sanctuary troden upon, and holineſſe ſlighted, then he rends the heavens and comes downe to make his name knowne to his adverſaries; that the nations may tremble at at his preſence: and this it was that brought the Lord forth to the ruine of the Jewiſh Church: *Your ſoule abhorred me, and my ſoule loathed you.* Hence hee deſtroyed three ſhepherds in one day, the Sadduces, Scribes, and Phariſees: upon this he breaks his two ſtaves of beauty, and bonduſe: Oh this undervaluing godlineſſe in the power of it!

A. 4. 12.

Pſal. 2.

They were wont to ſay of *Cains Seins*, he was an honeſt man, but he was a Chriſtian. Poor Jewes, when Chriſt aſkt his price, they value him at thirty peces of ſilver, which in our account amounts to eighteen ſhillings and four pence: and this was that which bought a field of blood: To ſlight that mercy which muſt ſave, and ſhut the door of that onely City of refuge that muſt protect from the perſuers for blood: to put indignities upon that Chriſt, & injuries upon that Jeſus by whole name onely ſalvation is brought into the world. *The Lord hath ſet his ſonne upon his holy hill, and will cruſh thoſe that have ſcorned him.*

Gen. 19. 16.

3. When ſinfull men ſhall have filled up their iniquities, the Lord empties his full vials upon their heads: that even the Saints muſt wait upon the ſinnes of the *Amorites* for the falneſſe of them, till they can be delivered; Let us obſerve the Scripture, ſetting forth this falneſſe; and it will give us a Scantling of Gods dealing with the *prond doers* in order to time; and that in theſe particulars:

1. There

1. There is a fulnesse of magnitude when provocations grow very great.

Joel. 3. 13.

Clamitat ad calum uox sanguinis, et Sodomorum.

Ezek. 7. 23.

2. There is a fulnesse of number and multitude: Bloud toucheth bloud, and sins are fruitfull in their generations.

3. A fulnesse of measure: that Children may fill up the measures of their Fathers iniquity.

Math. 23. 23.

4. There is a fulnesse of Strength: when the sinner growes strong, and bath Cart-ropes to draw on vanity: Behold the Princes of *Israel*, every one was in you to their power to shed bloud; when head, and heart, and hand are engaged in mischief; when all interests are improved; to that end,

Jer. 3.

Ezek. 22. 6.

Hof. 13. 2, 3.

2 Tim. 3. 13.

5. There is fulnesse of Growth: and now they sinne more and more: therefore they shall be as the morning cloud, and as the early dew that passeth away: as the chaffe that is driven with a whirle-wind out of the floore, and as the smoak out of the chimney.

6. A fulnesse of Age, when men grow old in sinne: Behold, every one that useth proverbs, shall use this proverb against thee: saying, *As is the Mother, so is her Daughter*: and thus sinners grow gray in their transgressions: yea sinne must leave them before they leave it.

Ezek. 16. 43.

7. There is a fulnesse of Dexterity: there be some that are their crafts-masters in sinning, who can spin threads of all sorts: you have your Court sins, City, Country, Univerfity finnes: men take their degrees in this sin-craft; they have their severall dimensions, depths, and bredths!

Jer. 4. 2.

8. A fulnesse also there is of Impudence, when men cannot blush: commit follie, and yet wipe their mouths with *Solomons* harlot: thus, often sin meets you with a brazen-forehead: it takes the wall of Christ and Religion, and thrusts holinesse into the kennell: This is that bold-fac't harlot that doth kisse and kill at once: and these are the men that call great sins little, and little ones none at all.

Jer. 3. 3.

Zeph. 3. 5.

9. When sin comes to a full period; and then the proud doer hath done his work, and receives his wages: *O let the Wickednesse of the Wicked come to an end, but stablish the just*:

Pfal. 7. 9.

for the righteous God trieth the hearts and reins.

Hof. 9. 7.

The Second Quære is, *How God rewardeth the proud doer* : in which though the Lords proceedings be divers, and many times his paths in the clouds, and his Judgements in the deep, and the uttermost farthing shall be paid the proud doer at the great day ; yet so much of his minde he hath left unto us, that even in this life he gives out something to the proud, which he calls *The day of recompence*, which he commonly manifests in these particulars.

Judg. 1. 7.

1. By way of Retaliation ; for *Adoni-bezek* that would be cutting off thumbs, had his thumbs cut off. *Sasia to sanguine quem fisti*. So the poor Jews that cried so loud, *Crucifie him, crucifie him*, were so many of them crucified, that, if you believe *Iosephus*, there was not wood enough to make Crosses, nor in the usual place room enough to set up the Crosses when they were made. Snares are made, and pits are digged by the proud for themselves commonly ; to which the Scripture thorowout gives abundant testimony.

Psal. 57. 6.

2. By shameful disappointments, seldome reaping what they sowe, nor eating what they catch in Hunting : which is most clear in the *Jewish State* when Christ was amongst them : *Judas* betrays him to get money, and hardly lived long enough to spend it. *Pilate* to please *Cesar*, withstands all counsels against it ; and gives way to that Murder ; by which he ruined both himself and *Cesar*. The *Jewish Priests*, to maintain their domination and honour (which they thought the son of *Ioseph* and *Mary* stole from them) cried loud for his death ; which proved a Sepulchre to them and their glory : And the poor people that crucified him (through fear of the *Romanes* taking their City) by his death had their gates opened to the *Romanes* : yea, *Cesar* himself fearing a great change in his Government by Christ living neer him (which to this day sets all the King-craft in the world to work) met such a change, that shortly he had neither Crown nor Scepter to boast of, if you read the story of *Tiberius* and *Vespasian*. All which dealings of God with the proud, is most elegantly set forth unto us by the *Psalmist* : *Behold, he travelleth with iniquity, and hath conceived mischief, and brought forth falsehood.*

Psal. 7. 14. 14.

He

He made a pit and digged it, and is fallen into the ditch which he made.

Where the Prophet by the dark and hidden works of Nature, sets forth the Contrivements and Machinations of the proud doers most exquisitely, and that in these three passages.

First, in the Conception.

Secondly, in the Travel.

Thirdly, in the Birth and Issue.

And the first will appear in these Four particulars :

1. Invention receives and entertains the plot, as the earth doth the seed. *Pharaoh* says, *Let us deal wisely*. They cannot sleep till they have devised mischief. The head is the seat and womb of their destructive conceptions.

2. It is approved of and affected : he is chronicled for a Worthy, and canonized for a Saint, that proves the Engineer. Rare designs, pick and chuse, not knowing which to attempt first.

3. Consultations ripen their Inventions, and lick the whelp into shape, and fashion it into its several parts : and thus did *Haman* and *Jezebel* ; and all your under-ground-workers have thus managed their designs.

4. It must come to strength, which is wrought by resolution : so they in the *Acts* took an Oath to kill *Paul*. A^d. 25.

So that by Invention, evil purposes are received ; by Approbation, cherished ; by Consultation, fashioned ; and by Resolution go their full time, and are ripened for travel. This travel may be discovered in these four particulars.

1. When their months are up, travel cannot be prevented by Tears nor prayers, petitions nor requests, nay, nor by the power of an Army can be prevented : if all the Lords of *England*, and Commons, should again ride down to *York* or elsewhere, and remain upon their bended bare knees a whole day, they should not be able to put by some designs. *Pilate's* wife did her duty, but could not prevent the mischief : *Gamaliel's* counsel was good, and yet the Apostles were brought to the Whipping-post. *Needs must they go whom the devil drives*.

2. Extreme throws and pangs must be undergon. *Amnon* is sick of Incest, *Ahab* of Covetousnesse ; he must have a poor

mans vineyard. Little doth a poor shrub in a hedge know what shakings these proud Cedars are subject to : the silent rivulet feels not what the high-swoln Ocean meets with from many churlish blasts. Oh the sad nights and hours these *Nero's* draw forth !

3. The best succour and supply must be got : send to *Assur* and *Egypt*, *Amalek* and *Ammon*, with all that dwell at *Tyre*, to mid wife the matter : yea, if all fail,

Acheronta movebunt.

Yea, even to an Irish Rebel, rather then miscarry. *Herod* and *Pilate* shall shake hands, and help on the foulest murder that ever the Sun shone upon or the earth bore.

4. If no delivery, nothing but death must be expected; which is a true character of the violence and virulence of cruel men, who break themselves, yea the very Axle-tree of a whole Kingdom, yea, three Kingdoms, that so others may perish in the fall. *Ahab* dies in Child-bed, when he could not be delivered of that *David*- and State-ruining designe. How many Crowns and Kingdoms have been thus hazarded, to foment the will of a distemper'd Prince ? And truly there be no sharper stones in the world for men to fall upon, then the Saints, from whom all the States under heaven have had their deaths wounds (as you lately heard well in the Interest of *England*.) And thus far the Conception and Travel ; and now briefly to the third thing, which is the Birth and Issue : all is Falshood and a Lye.

Parturiunt montes, nascetur, &c.

The whole work is but a Tympany, or a swoln Bladder, which being pincht, and the winde vented, is a very mean contemptible thing, and onely fit for a dung-hill. And such are these Cobweb-lawn-counfels and Tiffany-designes, that every childe may see thorow, yet called *Arcana Imperii*; the utmost of which is but killing a few Saints, & tyrannizing and perishing. Nay, let us say, All they can do, it is but wittingly sending the faithful to their graves, & unwittingly to their glory. What pitifull poor mishapen brats have the proudest of mens brains brought forth in Scripture ? What fearful horrid lyes ? *Haman* says, Not a Jew shall live : the issue is, Not a Jew must die. *Pharaoh* says, Not

Not an Iſralite ſhall depart : the iſſue is, Not an Iſraelite muſt ſtay : *Daniel* in the Den, and the three Nobles in the Fire, gave the lye to cruelty it ſelfe : and ſhee that *ſate in glory, and ſhould never be a widow*, was made the ſcorne of Nations : *Babylon is fallen, is fallen.*

And now (men, brethren, and fathers) it will be time to apply our ſelves to this dayes work.

(Anglia) de ſe narratur hac.

You Saints, you faithfull ones, you that have and do feele mercies, that weare mercies clothes, lye in mercies bed, eate mercies bread, live in mercies ayre, enjoy mercies Ordinances : of whom and to whom I may ſay as they did of *Dorcas* A. 9. when they thought her dead, *Theſe are the Garments Dorcas made :* Theſe are the fruits of mercy, theſe be the paths mercy hath ſtrawed with flowers and ſweets ; mercies deliverances, proteſtions, preſervations : it is all mercy, mercy, free-mercy. More particularly let us now looke back upon what hath been ſpoken as our own, God having made it ſo ; and call theſe dayes by their due and juſt names : theſe certainly are the beſt times we ever ſaw, we commonly miſcall them : Theſe former dayes we doated on were none of the beſt ; they were a ſad ſeed-time of our miſery : for moſt true it is, that the ſeeds of the ruine of eſtates & common-wealths are ſown in the dayes of their greateſt proſperity ; and of theſe *Haktion*-times, we might ſay,

— *Longe pacis patimur mala, ſavior armis
Luxuria incubuit, viſtumq; ulciſcitur orbem.*

We could never have ſuffered ſo much by a forraign enemy, as by our home-bred luxury and wantonneſſe : Oh call theſe ill times, when a baſe meſſenger from a proud Prelate could ſhut up theſe doors, ſtop the mouthes of the moſt godly miniſters, that the beſt noble-man here could not enjoy the worſhip of God freely ; and hardly his Bible without reproach. I am bold to ſay you have heard more of Chriſt within theſe laſt four yeers, then you have for forty before ; call ſuch dayes good : And more eſpecially to improve what I have ſpoken in the Doctrinall part ; truly the Lord hath rightly timed his favours even, when he might moſt advance his own wiſdome, power,

power, and mercy ; when he might stir up his gifts and graces in you : if the enemy ask after our Prayers, Fasts, Tears, yea, our God (as they were wont to do) we have all these this day from *Edge-hill*, and before, even to this very hour ; yea, all these preservations have been so seasonable, that what time we our selves would have chosen, hath been Gods time ; that we may say as *David* in this Psalm, *Our times have been in thy hands, O Lord.*

And, I humbly beseech you, give the Spirit of the Lord its praise, who hath done the work. The Lord is willing you should have the mercy, so he may have the praise. *Pharaoh* lets *Joseph* have the use of all he hath, onely keeps his wife to himself : *Pharaoh* lets him have the Kingdom, but he will keep the Throne. Gods Spirit hath so appeared, as we conclude means can do nothing without him, but he can do all without means ; and what means doth, is all done by him : he it is that hath quickned and succeeded your counsels and executions ; he hath even gone against means, and beyond means, for you ; he it is who hath spirited all your endeavours, in Counsels and Armies, raised help for you out of the very dust. External motive he hath had none from us, who are not the loveliest people in the world ; he hath from himself over-awed men, poured contempt upon Princes, taking away the occasions of many evils ; met the proud in their full carrere, and wither'd their arm ; often kept them from us by strange diversions, fill'd the world with tumults, that you might not be a prey to strangers. Oh the riches of his grace ! His own righteousness and holiness have thus perswaded him to do ; the glory of his mercy hath been his argument ; his wisdom and faithfulness have been glorious in preserving crums and clusters. The very Truths now profess'd, have been rak'd up in contemptible ashes, and now revealed to the world ; and *they that are wise, shall see the loving kindnesse of the Lord* in all.

Psalm. 107. ult.

For the proud doer (so called, because a contemner of the faithful) you see how the Lord hath resisted him, and hath taken him (in his mouth) as the wilde Ass in *Job* you may remember how the *Egyptian* King out-lived many miracles, but must perish in the Red-sea ; whether Red from the sand there,

or the blood of many he spilt, I will not dispute. You know how the Lord hath been provoked by the low price set upon his holiness; and his image in his Saints, the peculiar sin of this Nation; for travell where you will, even from hence to the *Garonians*, you shall never find but the Zealots in other parts of the world are honored, only in England, *Ludibrium vulgo*; It hath long been a crime to be godly, and he hath been a lost man that trades that way, whilst a company of obsolete and beggerly rudiments and ceremonies have been billeted upon Gods ordinances, and eat out the very heart of them; double Service, and no Preaching. Nay you have lived to see Iniquity in the fulnesse of it, Oaths and blasphemies unparallel'd; yea when one of our Troopers reproved one of theirs in *Comminal* for swearing, was answered by that profane mouth, He would swear as long as he was on horse back, he should have time enough to repent on foot; nay, they would serve the Devil now, that he might use them kindly when they came to hell; the very Sun might even blush, looking upon such miscreants. Of this fulnesse you have seen the magnitude, multitude, measure, strength, age, growth, dexterity, impudence; and the good God grant we may see the period. How the Lord hath paid them in their own coyn, you have many witnesses: They would have war, they have it; the sword must decide the controversy; let God, angels and men give the verdict, and let it be carried down to after-ages, that God plentifully rewardeth the proud doer, or, that a Parliament and faithfull Council to a State may live in the midst of the fury of an implacable Prince and his ear-wigs. Adde this, that you have been ear and eye-witnesses of the proud mens disappointments after all their labour and travells; their inventions have been many for mischief, which have been cherished by affection, formed by consultations and Junctoes, and made ready for birth by many resolutions, which have held as high as *Brainfort*; what inland and foreign conceptions of this kind have we met with? Plot upon Plot, designe upon designe, Speak *London*, hath it not been so?

Let us now remember, the time of travelling could not be prevented; Petition sent after Petition, Declaration after

Declaration; nothing must prevaile, but the acceptance of such a remedy as would prove worse then the disease: And then before the birth, what throws & pains? Send to *Denmark*, run to *Holland*, fly to *France*, Curse *Digby*, imprison *Hamilton*, &c. and then all help called in for midwifery. intreat friends here and there, pawn jewels, break and close with *Irish* even in a breath; any thing for help; hazard posterity, ingage in marriage, & as she did; rore out, *Give me a child or I die!* and that miscarriage we are this day to praise God for, and wonder at. The summe totall of all these endevours of the proud comes to nothing but vanity and emptinesse, all these conclusions vanish into a lie: the Parliament is not destroyed, the City stands, the Gospel is preached; we do not yet heare the screeches of desoloured damosels, nor the cries of abused matrons, we hear not the rattling of their arms, nor the neighing of their horses in our streets. Oh my Lords, you are not at *Oxford*, led up and down as *Samson*, to be looked at by children, nor are you crying as poor *Belisarius*, *Dile obulum Belisario, date obulum!* Nor you Gentlemen of the other House, crying at a prison grate to some mercifull man for a penny; Nor you, my Lord Major and your Brethren, under a great rancome for your freedome; Nor You, that your Teachers are forced from you, but you can yet look upon them: And you (my reverend Brethren) who have been part of the divided spoile, you feele that mercy that gives them a loud lie.

But to raise the ground-work of our praises, (Right honorable and beloved) let us a little go back, and suppose that some Messenger were come from *Bristol* when we lost it, or suppose you had ~~ten~~ messengers one after another, and every one crying

Luxuria, Britano sanguine pinguis humus.

Suppose you were again hearing the story of that sad March out of that City, with the breach of all Articles (which they are not ased unto from us) and think your selves sitting (as old *Eli*) in expectation of tidings from the Army, and what befell us in *Cornwal* in 1644. were now brought unto you: Or if not so far back, say that now you were reading the Letters

from

from poor *Leicester*, taken, plundered, abused beyond precedent: what do you now think of this dayes mercy? Do you beleeve what you enjoy to be real, or are you in a dream? Remember, I beseech you, it is not above a yeare since, when we had thought to have hung our harps upon willow trees in some strange countries under some strange Princes, and there might have been called unto for our English songs; Alas, how would they have been mingled with teares, sighs, and groanes! They say, he that in a dark night came over a high bridge only upon a slight board lying crosse, comming the next day to look upon his deliverance, could not beare the weight of the mercy, but died away in the contemplation. The good God give us skill to manage what we do enjoy, least our preservation be but a reservation of us to greater calamity.

Rochester bridge.

But because Generals may either deceive, or at least not reach Individuals: I shall take leave to present unto you a List of some speciall prints of providence, which like floodgates opened, may turn every wheele about to the duty of the day: I shall but name some, your own collection may swell these to a mountain of praises.

A List of speciall Providences since the breaking out of these Distempers: which may provoke others to make up the Catalogue.

1 **T**HAT this Nation proved so faithfull to our Brethren of *Scotland*, in the time of their first trouble from the Prelates; yea, that the profanest prest souldiers had no heart to that service: And to this I might adde, their discreet and honorable comming in and going out: the same good Spirit of God direct them still.

2 That a Parliament was procured: which makes me remember the faithfullnesse of, and the hazards run by our noble Lords, Commons, Citizens, and Ministers.

3 That, even to wonder, Justice was done upon that great man, and carried through so many difficulties.

4 That the Bishops thrust themselves out by their own Protestation or Remonstrance.

5. That the six Members of Parliament were preserved,
 6. That this City stood in that firmnesse, with so much freedom, that the Apprentices and their gallantry will be renowned to after ages.

7. That the Sea-men, who have long been terrible to foreign nations, should close as they did, And that the Ships Royall were seized in that nick of time, for which the State owes much to that Noble man which did it: to which I adde, the Sea-mens cordiall appearing above the Bridge.

8. That the Nobles undertook the leading of your Armies, and to look the first dangers in the face: The good Lord requite it to them fully.

9. Mony and Plate, the sinews of your work, offered to admiration, as if every one had been perswaded of the time when to part with superfluities.

10. The standing out of *Hall*, which compared with some other passages, might make some think we are delivered against our wills.

11. The discovery of men, and their spirits, together with the departure of some from us.

12. That in all Battels from *Keinton* to this houre all sorts amongst us have and must confesse, they never saw more of God and lesse of man, as if he resolved to own your cause.

13. The maintaining and relieving *Glocester*, and when there was little shew of an army, yet marched in six dayes time, when the other party could hardly expect them in six moneths; and then it was when our hearts even melted away.

14. *Chorston* cannot, may not be forgotten, it was a most reasonable mercy, if you remember all circumstances about it.

15. The enemy bewildred and divided in their counsels, falling short of their hopes, especially when they might have come to *London*, they went to *Glocester*, when they might have gone into the associated Counties, they will fight at *Marston*, *Naseby*, and others the like.

16. The businesse of that great Northerne battell, full of providences, and rich ones.

17. Their disappointments by Intelligence, or rather the want of it, many.

18 The new Modellling of the Army, and the filling up vacant places in the house of Commons, two desperate designes, drawing eyes round about us upon this Nation even to amazement; by which work I would with no chiefe Commander should think himself slighted or asperst, but eye that change as the Product of unhappy mixtures of some inferiour Officers; they that know the Low-Country warre, may know how tender they are in mixing Nations, and how Brigades are distinguished: Civill warre is never soone ended by Souldiers of Fortune, and I must here professe without flattery, I know none of your Commanders in chiefe, but have had their proper Excellencies.

19 *Lyme* and *Plymouth* deserve a story by themselves, who so looks upon their works, and remembers the power besieging them, must say, *Digitus Dei & hic, & hic*, it were pity the instruments preserving them should be forgotten.

20 The many things that rendred your last Army so contemptible: the evill spirits about this town scorned them, as poor, skilleffe, helpeffe, beardlesse youths, their friends trembled and feared to think what God would do by them, hardly three strangers in place in the whole army, home-bred, new-bred souldiers; like the choise of *David* from his sheepe, in comparison of *Eliab*, *Abinadab* and *Shammah*.

21 Poor, burnt, afflicted *Taunton*, twice or thrice relieved, and that the first work of the yeare.

22 The Kings Letters from *Goring* taken by the great care of our honest and vigilant Scout *Watson*, the night before *Naseby* battell, whereby the King was wholly dissuaded from fighting us then.

23 Lieu. Gen. *Cromwell*, and Col. *Rossiter*, comming in so seasonably to that battell: I say seasonably.

24 Providence gave us the Kings Cabinet, and thereby opened many eyes that before were covered.

25 Since which this Army was never foyled, hardly a Guard beate up all this yeare: no inchantment against *Jacob* &c.

26 The counsell of God leading the Army to *Bristol*, when it was expected by most we should have gone to the West, and the western hyne so well kept in that juncture, it was glorious mercy.

27 That

27 That all the last summer, when *Bristol* had neer 200 a week died when we entred, all the country about infected with the plague, our principall Officers, even the Lieu. Gen. himself and others lying within the hearing of their grones, yet upon best inquisition, we can hear but of two of the whole Army infected all the yeere.

28 And mercy it is, that in the Army there hath been no breach, that (through Grace) Religion growes there, and growes apace: yea, this is your safety, that what is desired in the Parliament by the most faithfull, is there consulted and acted, as God gives opportunity.

29 The Lord hath made this Army often more then Conquerours: the Roman conquerours rode boasting in their triumphant chariots; here no boasters.

30 God hath often extorted confessions from the Enemy, that some have been forced with *Julian* to cry out, *Vicisti Galilee*.

31 Providence carried our Army the other side *Exeter*, even by the sicknesse in it, and barrennesse of our quarters, and the Enemies advance toward us: where how the Lord helpt at *Dartmouth*, stormed without losse, and in other places, is fresh in memory.

32 Their debauchery in all places made way for our welcome, that if the cause should be judged by their instruments, a very stranger must passe a sad verdict upon it.

33 Such horror posselt them every where in pursuit of them at great distances, that the Lord seemed to send a hornet before us, and, *Maormissabib*, they were a terror to themselves; and this is remarkable, that after they had felt our Horse or Foot, they had no list to close with us again, though they took much time to recruit their spitits.

34 The work of a Summer hath been done this Winter: where I learned this lesson, That faithfull honest *English* Christians, assisted from heaven, can do, and suffer more then the most gallant heathen *Roman*: What mountains of Snow and Ice have been marcht over this winter; what Rains and Winds have been gone through, even to silence the Posting *Hanibals*, or Cunctating *Fabii*?

35 All the Enemies actions and counsels have turned to our advantage, and we have been gainers by our losses generally : As in the losse of *Bristol*, we found the way to take it by the losse, at first view we saw it was not tenable with so little force, which easily acquits that wise and valiant Gentleman that surrendered it : Yea, their idol Princes God hath made usefull to us many wayes, by sleeping when they should fight, and fighting when it had been better they had slept.

36 That in all the harraled and plundered countries God hath fed your Army, and at *Dartmouth* fish brought in to us from the sea to miracle, the Country acknowledging that generally we have been welcome where we came, many with teares have parted with us at their doors.

37 The influence the Justice of the Army hath had upon all sorts, most observable : For instance, when the Lieut. General had taken *Langford* house, and promised safe convoy to the Enemy to *Oxford*, sixe of our troopers brake the articles, and in the convoy took four or five pound from some of them, for which one was presently to be shot, and the lpt fell upon the first attempter, who was put to death, and I hope is in heaven, being godly, as far as could be discerned ; the other five were sent to the Governour of *Oxford*, to put to what death he pleased, who entertained them nobly, sent them back, and desired their lives, and profest in his letter (which I read) it was the highest peece of gallantry he had met with, &c. This very act, with the many civilities of the Army, hath been very conquering. Justice exalteth a nation, *Et Cesar in hoste privat.* Call to any County, and ask what wrong your Army hath done them ? have you any scrolls of complaints come up against them ?

38 And (which is much to be remembred this day) all *Cornwall*, upon the matter, is yours without blood, and 5000 horse with their riders disbanded : and as if this were not enough, *Asbley* raising a new force is crushed in the egge.

39 And this is worth noting ; that the inhumanity our former Army met with in *Cornwal*, was requited by the *Turk* fetching away many from *Foy*, neer two hundred, and divers taken away by sickness at *Leistichiel*. that had abused our poor Souldiers.

40 Nor is it a little, that all the Nations round about us should be engaged in war; and whilst they hoped this Civil combustion might so weaken us, that it would not have been hard for them to fall upon the stronger party, the Lord hath made us warlike, awaked us throughly out of our effeminacie, and we are become formidable to our neighbours: Especially remember *Denmark*.

41 Hereunto I adde, what was not thought on in the appointment of this Day, being the second of *April*: The second of *April* last yeer, this Army advanced, and was the first day of entertainment. They say, it is *April*, *ab aperiendo*, from opening the Earth: the Lord then opened a way to your deliverance; the same hand open your hearts now to praises and thankfulness.

42 Hereunto I might adde the Cities sweet compliances with the Parliament; yea, what oyle the footsteps of God have dropt within the wals of the Parliament houses; what providences and blessed hints in your Militia, and Common-Council, what in your Assembly, is better known to you selves then me: and what in the North and other partes, I might even tyre you with the repetitions of what you have felt and tasted from the hand of mercy. You have done like your selves, to constitute Chronologers; and you need have good testimonies, for Ages to come will look upon many passages as incredible, and I believe the yeare 45 will stand parallel with 88.

In a word, You have the Army you wished for, and the Successes you desired: Oh the blessed change we see, that can travel how from *Edenburgh*, to the lands end in *Cornwal*, who not long since were blockt up at our doors! To see the highways occupied again; to heare the Carter whistling to his toiling team; to see the weekly Carrier attend his constant mart; to see the hills rejoycing, the vallies laughing! Nay, me thinks I see *Germany* lifting up her lumpish shoulder, and the thincheckt *Palatinate* looking out a prisoner of hope; *Ireland* breathing again, that not only lay bed-rid, but the pulse beating deathward: the over-awed *French* Peasant studying his long lost liberty, the *Netherlanders* looking back upon their neigh-

neighbouring England, who cemented their wals with their blood, and bought their freedome with many, many thousands of good old Elizabeth shillings: Indeed, me thinks, all Protestant Europe seems to get new colour in her cheeks. Dumb Rhetorick is best; I could even stand silent, and give you time to wonder. And this God is your God, and I trust will be your guide for ever. I could name Men, but cannot read one word that way in my Commission from the Army, who like the covered stals in your chief street of this city, are willing to beare the rich Plate, but themselves must be vailed: else I could tell you of Men, yea such, as if you had a Blank sent from Heaven, and leave given to have written what names you would have had of men for your work, you could not have amended your choise, (*rebus sic stantibus*) Heraldry did not miscarry, that hath this word for your Chief, in his Coat of Honour:

Fare, Fac.

Sir Tho. Fair-
for his Motto.

Say, Doe.

I might adde your Cromwel, with many others, and know not how to forget our dear Pickering, who had as much worth in him, as such a parcel of clay could well contain, and never left his work till he was called to his account: But I forbear Men; *The LORD hath preserved the faithfull, and plentifully rewarded the proud &c.*

And now it will be seasonable to improve what we have said: These things are your Honour, let not your Duty seem a burden: *O love the Lord, ye his Saints, and ye that feel mercy.*

And so I passe in the last place to the first words of my text, which will be the reverse, or the other side of our present businesse: As if the Lord should say, Thus and thus I have done for you, You have seen the glance of my eye, you have seen the smiles of my face, what could you desire more that I have not done for you? You did but knock and it was opened; you sought, and found, askt, and had: Go every stage of your latter pilgrimage, and tell me if you may not set up a pillar and write upon it, *Thus far God hath helped us.* Are not the faith-

E

full

full preserved, and the proud doer rewarded? have any of you lost your labour, in trusting me and my providence? have you not the fulfilling of many prophecies, and might you not draw forth more, had you more faith? Is there any Nobleman here, but hath been honorable by me, or can he repent of his owning my truth? hath his faithfulness proved a burden to him? Speak Parliament, City, Ministry, have I not done well by You?

And me thinks I heare you echoing again; Lord, what would'st thou have from thy servants? And I hope you stand as Samuel, *Lord speak, thy servant heares!* or as Saul, after Paul, *Lord, what wouldst thou I should do?* Yea, as he said, *Da quod jubes, & jube quid vis.* David lets you know Gods minde,

O love the Lord, ye his Saints!

And truly it is one of the hardest skills in the world, to use mercy well: I remember the old spirit of the *Jewes*, I wish we had never felt it; In sad houres they would ever be making great promises, and in prosperity they would soon make new gods. Beloved, I beseech you consider this short duty, *Love the Lord.* I will but use a few arguments, and then open your duty in the duty, and end all.

Joh. 3. 16.

1. I pray consider (good Christians) how the Lord hath loved you; you could never hate him so much, as he hath loved you; He loved you enemies, traitours, He loved you unkind to him, and cruell to your own soules; nay so, as he is willing to take the Devils leavings, when sin and satan had taken the use of your best strength and time, yet he loves, wooes and waits: yea when you have been proud and scornfull, when he had besieged and beleaguered you with love, and were loth to hang out the white flag, he offers propositions still:

O love the Lord.

Psal. 48. ult.

2. See if any God be like unto him of all the gods, and can do such wonders as he hath done: You remember what *Saul* said to *David's* men in his case; *If the son of Jesse can give you orchards and vineyards, as I can do, then follow him.* If all the gods of the world can do for you what he hath done, can pardon sinne by giving his Son, can heale your soules, and save them

them after all, Follow them. *Joshuah* struck home in that last speech of his, *I have delivered the Ammonites, Hittites, &c.* John 25. 12, 13, 14, 15. *into your hand; I have sent a hornet before you, which drove them out before you, even the two Kings of the Ammonites, &c. I have given you a land for which you did not labour, &c. Now therefore feare the Lord and serve him in sincerity and truth, and put away the gods your fathers served on the other side the flood, and serve ye the Lord. And if it seem evill to serve the Lord, then chuse whether you will serve the gods on the other side the flood, or the gods of the Ammonites: but as for me and my house I will serve the Lord.* Apply it to your selves, and give me leave again to say, therefore

O love the Lord, ye that feele mercy.

3. You may be assured, without love, neither what you are, nor what you do shall please him, nay this whole dayes work will prove but a mockage, Love will carry all home to heaven and gain acceptance. Heare what Christ sayes: *Thou hast ravished me (my sister, my spouse) with one of thy eyes,* and that was the eye of love. I have many times thought of that of the Apostle, giving so much to love, even putting all upon love: *Yea, though I gave my body to be burnt, and had not love, &c.* Cant 4. 9. 1 Cor. 13. yea preferring it (in some cases) to faith; truly it is worth your noting: the summe of all, is, Nothing will passe without Love, it is even your ticket to passe into Heaven by. They cry, *We preacht in thy name:* But where's your Passe, did you do it in love to me? *We cast out devils:* but was it in love, &c. Ah, (my beloved and honoured in the Lord) we have prayed, wept, fasted, feasted, fought, counselled, &c. but were all these in love to the Lord Jesus? I am bold to say to my learned brethren, that they shall find it the distinguishing character in their soule-trade. I have seen this yeere some of the Enemy before a Councel of war, and some of our own Officers, upon some offence: I have known both pardoned, but here lies the difference; the enemy pardoned is gone, his pardon was all he lookt for; but the other mourning, What will this pardon do me good, if I should leave this Army, from which I know not how to live cheerfully. It matters not for my lands (sayes

poor *Mephibosheth*) but I shall live in *David's* presence and see his face. Love makes way to the bosome of Christ incontinently, and layes the soule in a bed of roses. It is in all the world like *Benjamin* to *Ioseph*, If you bring *Benjamin*, come and welcome, I else look upon you but as Spies. If this day all your graces were met to make a glorious flame that might reach heaven; you shall find Love must do two things, it must put beauty upon all, and perfume all. Therefore,

O love the Lord, ye his Saints.

4. Let this prevaile; that mountains of gold and silver are not desired, nor fat bullocks and rams, but only an affection, *Love the Lord*. If he had desired some greater thing of you, (as *Naamans* servants said) would you not have done it? Indeed you cannot bestow it better; nor is there any object you call good, can so justly claim it, bestow this where you will else, you shall find the object mortall, short-breathed, and short-lived; alas, what waking dreames are honour, beauty, friends, &c? Nay, you shall find it non-satisfactory, all the excellencies under the sun leave the soule to complaints of vanity and vexing; and lastly, you shall find it but partially, not universally good. VVhy will you lay out your money for that which is no bread? all these things will but prove gravel under your teeth. VVhen *David* had reckoned mercies not a few, he sayes upon the totall, *I will love thee dearly, O Lord my strength*. I beseech you, bethink your selves this day, what lesse can you do, then kisse the hand that hath preserved you? Love climbs after more union with the object: would you not be neerer to him, who hath made such approaches and addresses to you, that who so beholds not with wonder and joy, is either stupid, or envious. Therefore,

O love the Lord, ye his Saints.

5. Love is an obliging affection, and drawes forth much of God continually to the creature: when the Lord by his servant *Moses* charged that people to love the Lord their God with all their heart and all their might, he will fill up the rest with heaps of promises what he would do for them, enemies

Isay 55.2.

Psal. 18.1.

mercies of all sorts should be subdued, mercies of all kinds should be brought in, deliverances, preservations, protections, illuminations, and what not? *Hosea* seems to delight to particularize the jointure Gods people shall have in this case. *And it shall come to passe that I will heare, saith the Lord; I will heare the heavens, and they shall heare the earth, and the earth shall heare the corn, and the wine, and the oyle, and they shall heare Jezebel, and I will sow her unto me on the earth, and I will have mercy on them that had not obtained mercy, and I will say unto them which were not my people, Thou art my people, and they shall say, Thou art my God. And if that be too little, I will be as the dew unto Israel, he shall grow as the lilly, and cast forth his roote as Lebanon, his branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon, they that dwell under his shadow shall return, &c.* Hos. 2. 21, 22, 23.

Nothing can greaten a Nation as this, nothing can maintain what you have gotten but this, and you will find, *Non minor est virtus quam quære, parva tueri.* Therefore,

O love the Lord, ye that feel mercy.

6. You shall find that this is a strong and powerfull, I was about to say omnipotent affection. much water cannot quench love, it is strong as the grave. If *Paul* would give an account of some undertakings, he will tell you love carries constraint with it, it lessens difficulties, answers hard questions, removes impediments, overpowers fears, cares, doubts, dangers, makes wash-way of all. Upon this the Apostle throwes the gantlet to famine, want, persecution, principalities, powers, above, beneath; nay it will wait and serve in heats and colds, as *Jacob* for *Rachel*. I must professe (Excellent Senators) I know not how you will continue your wearying, toying, incessant travels, but by this cordial; it is this only can oyle your wheels, and cheer your hearts, pay you your wages after all expences of time, estates, spirits. if a stranger should look upon your travels, the bread of carefulnesse you eat, your early risings, long sittings, late goings to bed; can you give account of any thing, but, that you love. Truly I know nothing so heavy but love can lift, nothing so high but it can reach, nothing so deep but it can fathom. Love to this Cause, I would rather say

say to this God, hath quieted your Army often, drawn out the dearest blood of many, emptied the purses of the rich, drawn forth the teares of the poor, and their sighs to heaven, when they could do no more. Union with God, the end of this love, is the issue of all our labours. Therefore,

O love the Lord, ye that feele mercy.

But you may ask wherein it consists, or how would I desire this affection should be manifested? I answer,

1. There is a love in imitation; and indeed, those we love most, we make our copies to write after. Then be pleased to mind the text again, *He preserveth the faithfull, and plentifully rewardeth the proud doer*: there is your pattern, imitation calls upon you to preserve the faithfull, and to reward the proud doer. And these two look like the main interests of this State: the former, a reverend brother, under that name, hath commended unto you worthily, I am bold to adde the latter to it, For if you heare Politicians abroad what they say, even *Roan* to *Richlieu*, they tell us of this double interest, (which some think expired with *Q. Elizabeth*) viz. that We should have continued the patrons of the Protestant cause, as the King of *Spain* of the Catholique, and so have preserved the Faithfull, which *Germany* and *Rockell* would have thanked us for: And secondly, We should have rewarded the Proud; i. e. kept our war at a distance even where she left us ingaged, and by this time (it may be) we might have dried up *Euphrates*, I mean, possesse the whole West Indies, which with little time and help from these parts, may be accomplished: The words that follow in that Treatise are, that *England* is a great Animal, and cannot be destroyed but by it self, which injury wee are still as likely to put upon our selves, as any people in the world. One Chapter in *Amos* hath bred me some sad thoughts of heart, where he tels you of two Visions, the one of *Grafhoppers*, that devoured every green thing, which made the Prophet cry out *By whom shall Jacob arise, for he is small*, and those Caterpillers were swept away: The other Vision was a contention by fire, for which he useth the same prayer, *By whom shall Jacob arise, for he is small?* It seems contentions,

yea,

Mr. Tbr. Goodwin, in a Sermon so called.

Amos 1. 2, 3.

yea, fiery contentions may lay a State as low as Caterpillars, the Lord sprinkle the blood of his son upon this fire, and quench it betime.

Doubtlesse much love of imitation will be shewed to God, in recovering these two Interests abroad, and (if I might not be thought a designer) I wish it at home: Why should not the faithfull be preserved? For the love of God do it. I speak not for my self, for with *Simeon*, I could even desire to depart in peace, now mine eyes have seen so much of the *Salvation of God*.

Nor do I bring any Petition from your Army, they never have, nor ever will be burdensome to you by Petitions: but since you have trusted them with your own lives and estates, they are contented willingly to trust you again with their liberties. It brings to minde that issue of a Combate, whereof *Livie* is the reporter, when the three *Horatii*, and the three *Curatii* had by the sword decided the quarrel betwixt the *Romans* and their enemies, and only one *Horatius* survived, who returning, met his sister, the wife of one of the *Curatii*, and she forgetting her self to her brother in language, fell also by his hand: The Senate would condemn to death this *Horatius*, whose father by the Author speaks to this purpose,

Hunc cūque quem modo decoratum onantemque victoria incedentem vidistis (Quirites) nunc sub furca inter verbera & cruciatum videre potestis, I lictor, obnoxiū caput liberatoris huius urbis colliga manus quæ paulo ante armata imperium populo Romano prepererunt, &c. Can any man binde those hands, which lately armed, procured the liberty and safety of the Kingdom? This I must take boldnesse to say, that if this or the next Age shall bury those faithfull ones, it must be either here among the Trophies, taken from their enemies, or abroad in the country among the sepulchres of Cavaliers, and so they will live when ever they die. But I have held you here too long, and I refer this head to that interest of *England*: That which concerns the rewarding proud doers, as the Lord hath gone before you, follow after in his name, for truly I fear not all the contentions among us, but pride I fear, the Mother, Midwife, Nurse of all contention. I hear much of differences, opi-

nions,

nions, sects, heresies, and truly I think they would be lesse, if we did not think them so many: One error, and but one, our Saviour gives caution about, and lately I have thought much upon: He sayes, *Beware of the leaven of the Pharisees*, and if we knew what that leaven were, it would help us in these fears. This I suggest therefore, Leaven hath three properties. 1. It sowres. 2. It tuffens, or hardens. 3. It swels the lump. Therefore that opinion which sowres mens spirits against their brethren, and it may be against Authority, that swels them, and prides them, that hardens them, and makes tough, and not easily intreated; beware of that opinion, as of the leaven of the Pharisees. Errors in us, are like corn, in the sowing of it; if it lie above ground, it may be gathered up again, but if plowed in and harrowed, lie under the clod, there is little hope. Whilest Errors lie in the understanding, Scripture, reason, argument, time, sweetnesse and tendernesse may do much to the cure: the danger is, when they lie under the will, when we shall say, we will have what we will, or all shall crack; with *Sampson*, pull down the two great posts, that others may perish, though we perish with them. Beware of this leaven of the Pharisees: You shall ever find pride the fomenter of differences, I beseech you therefore reward the proud doer, and spare not. But those Opinions that find a soule in a lowly frame, and after received, keep the soule so, and carry it to Christ, they need not trouble State nor Church. I long since learned, if we could cure imagination, we might soon cure tribulation. But I proceed.

2. It will be love to the Lord, if we love him in his dispensations when they have their vicissitudes; to love him smiling, and love him frowning too; to love him, sitting upon his knee, and love him under his lash too: to maintain that,

*Compositis ius, suisq; animi, sanctosq; recessus
Mentis*———

To be *mediis tranquillis in undis*; to say, the Lord doth well what ever he doth: *I will love thee though thou kill me, and trust in thee* (cries *Iob*.) This looks like love, otherwise your mistakes will be many, about the creature, and the Creator.

You

You are now come upon a new triall, the Lord outwastle the temptation for you : You may think now the danger little, I pray remember *Sisera*, he took a nap after his lordly dish, and a womans hand nailed his head to the ground. *David* thought it no danger to take a nap in an afternoon, but there he split his soule, and hardly made up again. You may think it looks now like the afternoon of the day to you, and as if your work were towards an end : mistake not, I believe you have seen most of the miracles, but are not yet over the red sea; or if you were over, yet love the Lord in this dispensation, lest you be brought to tack about two and forty times in the wilderness.

It argues much feebleness of spirit, to change our affections upon changes of Providence, he never loved well, nay hardly at all, that can love no better : yea, this you shall finde most true, that all backslidings from God, spring from the change of our opinions concerning God, and these we do often from the varieties of his dealings with us, as if he were a better God one year than the other, and this is often our folly, who can easilier look upon the banks and outsides of things, than their insides : Because he was a Carpenters son, therefore a stumbling block to the Jews, they could see no further. The glitter and glory of a painted world hath made blinde the eyes of many : Nor is it a small mistake among men, when they keep their thoughts upon present things, with neglect of future, hence the Psalmist concludes the 107. Psalme, *Who so is wise, Psal. 107. ult. and will observe these things, even they shall understand the loving kindnesse of the Lord* : Now the inside of all was loving kindnesse, and the issue of all will be loving kindnesse to the Saints. It concerns you therefore to look to your love in storm, and calm, in war, in peace ; to love the Lord then, is to love him in all changes.

3. It appears you love him, when you are promoting his ends, and aymes : thus wives love, thus faithfull servants love, who stand not in shops to sell Apprentices, but their Masters wares, not advance themselves, but him they serve. That humble loving *John Baptist*, *I must decrease, but he must increase*, and willing he was Christ should have all ; and that love dif-

covers it self much when you are ready to live in his will, not your own; that he may have not only meat drest, but as he pleaseth; such Worship as he likes, such Governments as he takes pleasure in: yea, when you will be reaching your duty through the fire, even to become fooles, that you may be wise in his account: If the Lord be a gainer, what if all the world be losers? these are my daily sighs to heaven for you all, that hee may be lifted up, who hath held up your heads above the water; that you may hear that *Engel* at your great accompt, *Come you blessed and faithfull servants enter into your Masters joy.* And if you ask me what I conceive the Lords great design is in these dayes, that you may attend it? I Answer. Doubtlesse it is to pull down all the glory of the world, that his Son may be advanced: He is now preaching, *All flesh is grass,* you are certainly upon the edge of the fulfilling very great and glorious propheties: You see the heathen rage, and the people imagine a vain thing. *The Kings of the Earth are in Counsell, Be wise therefore O ye Judges, kisse the Son lest he be angry, and you perish in the mid way.* The Lords design is the downfall of Antichrist, love him in promoting this end; and especially let me call for help hereunto from my Reverend and learned Brethren here present, and brethren, shew your love in this work: Be not offended if I leave this caution with you, and let this charity begin at home amongst us, for ever beware of a spirit of domination, truly it is a spirit of Antichrist, and it was the first great quarrell the first 300 years after Christ. When *Constantine* had been bountifull to the Church at *Rome*, and after was as noble to that of *Bizantium* (now *Constantinople*) a quarrell grew among the two Pastors of these Churches, who should be called *Pap.* which introduced the proverb, Religion begot wealth, and the mother devoured the daughter. Remember our old complaints against Prelates, and how we have filled Parliament eares with our out-cries. Let this be often with you my dear Brethren: that in all the cracks, flaws, and ruines of our times, some privately thing or other hath had the principall hand: munde it in a passage or two, good *Jeremi* pass through all guards, till he came to *Pushur* the Priest: the Nobility, Gentry, and others were easily intreated: Christ breaks

breaks upon the Scribes and Pharisees mainly: It is considerable that *Hofea* saith, *Hear O ye Priests, hearken O ye People,* Hof 5.1. *give ear O house of the King, for ye have been a snare, &c.* the poor people are betwixt the Priest, and the house of the King, but it is to be noted, that the Priests are in the first place. It lies much upon you to shew your love to the Lord in promoting his great ends.

4. This love would be let out to his Saints, of which you have lately heard so much, that I shall say but little; less than this I cannot say, No man can love the Father, and destroy his children, truly I cannot say too much for them, because they have done so much for you. I pray grieve them not, it may be you may grieve the Spirit of God in them, do not make them sad, whom the Lord would not have made sad, be not angry with your deliverance because of the good hand the Lord hath made use of: Why should *Exra* be angry with *Zerubbabel* for beginning the work? Or *Zerubbabel* with *Nehemiah* for ending it? You know how well it will be taken in heaven, that you use the heirs of that country well upon earth, yea, you shall do well to love them impartially; It is the triall many of the world are put to (which they mind not) how they will demean themselves towards poor Saints; And let it not be forgotten, that it will be the word of triall at the great day, *In that you did it not* (sayes Christ) *to one of these little ones, you did it not to me.* The Saints may do you much good, they can do you no harm: I am confident, their interest in heaven which they have made use of for this nation, hath been a strong ingredient to your preservation: and this is your glory, and may be your establishment, That this Land is sown with such seed, which I believe Popery, Prelacy, and what else is not of God, doth come too late to root up. You remember that great Emperour, who profest he would rather be a Member of a Church of Saints, than the Head of the Empire. It is taken notice of, that you have laid this to heart, and the Saints blesse you, and carry you, and your counsels to heaven with them daily. In all the loud cries now about differences, this toucheth my heart, that some men can trample a poor Saint to the dust, and into the grave (if they might) for a Piccadillo, a

little distance in an opinion; and an open, prophane, beastly, hellish drunkard, a black-mouthed swearer, an enemy to any thing that is good can live quietly, and unmolested.

Colof. 1. 19.

Pfal. 2.

Dan. 2.

5. And above all, this love is clothed with all its glory, when we shall love him in his Son; and greater honour you cannot do him, then to love him in Christ, *in whom he hath laid up all fulnesse*, the character and image of all his grace and glory. But what he is, and how lovely, what want you have of him, what worth is in him, and which is the way to please him, is constantly suggested unto you almost from every Pulpit, the mysterie of Christ now discovering it self. *He is the chiefest of ten thousand*, his mouth is most sweet, yea, he is all lovelinesse. He is your peace, the Prince of peace, the great Peace-maker, if you desire peace, war must continue, he hath an Iron Mace: and the Nations will be delivered up unto him, a stone cut out of the Mountains shall fall upon the greatest Governours in the world,

O love the Lord in his Son.

6. It concerns us this day that our love appear in our praises, and though we have had so many Victories and Mercies, that we have even wanted time for our solemn acknowledgements, and kindnesse have come tumbling in like war, one following the other, that

Finis unius boni gradus est futuri.

Pfal. 65. 1.

Yet we have wanted skill to manifest our love to God in his praises, of which you hear much by *David*, who sometimes seems to forget himself in this point, he will like a bird, having got a note, record it over and over. *Pfal. 136. For his mercy endureth for ever, His mercy endureth for ever.* I shall take leave to commend to you that he hath in another place. *Praise waiteth for thee silently in Sion*, though your Translation want the Adverb that gives the Emphasis: There is a threefold silence in this waiting upon Gods praises: *As, 1.* There is a silence of expectation, when the soul waits when to expresse his praises, and therefore keeps a private Catalogue of his faithfulness, and truth. *2.* A silence of admiration, when the heart is even ravished

ravished to wonder, and sits down silently, wondering over every mercy, and all his loves. 3. A silence of approbation, when others shall set forth his praises, we approve, and allow, and can say *Amen.* and this is the work at *Sion*, about his praises: in the last Psalm there are but six Verses, yet twelve *Hallelujahs.* O love him in his praises, praise him for heaven, earth, praise him for all your lasses, for you could not want a twig of the rod, praise him for his power, goodnesse, love, tendernesse, pittie, praise him that you are on this side the grave and hell, yea above all, for his own bosome, for his dearest Son, who hath hung about our necks often, and wept many a compassionate tear upon our cheeks, not yet wiped off. Let us all take up that of the Prophet, *My heart is inditing some good matter,* the word there is the same with the bubbling of the oyl in the frying Pan at the Sacrifice: Every heart should now be bubbling up something, every one should be thinking of setting up some monument, *Jacob* promiseth the building of a *Bethel*, a house of God, if he might speed well in his journey: What if you, Noble Lords should write upon your door,

The Lord will honour them that honour him.

If you Worthies of the other house, upon your door,

Salus populi suprema lex.

And you, the Governours of this City,

Ierusalem is a City compact, &c. Your union amongst your selves will turn much to Gods praise.

And I wish this were written upon the doores of the Assembly,

If any man list to be contentious, we have no such custome among us, nor the Churches of Christ.

I leave these but as intimations, or suggestions to your wisdoms, lest the day and work we are about do evaporate, and come to nothing. I wish your children, and so ages to come may be taught his praises, since you so abound in matter, I pray convey it to after ages, that they may love the God of their Fathers: Tell your little ones this night the story of 45. the towns taken, the fields fought, tell them of neer 30000 prisoners taken this last year, 500 piece of Ordnance, tell them of the little losse on our side, be sure to let them know it was for
the

Job 30.

the liberty of the *English* Subjects you fought, charge them to preserve the liberties that cost you so dear, but especially the liberties purchased by the blood of Christ, and above all, let them know that the God of heaven is the God of *England*, and hath done all, but his name, and his Sons name, who can tell us? I wish we knew God better, that we might love him more. Oh love the Lord in his praises, and praise him for his love. *In amore divino hic solus inest modus, ut sit sine modo.*

I dare not adde more, time is so exceedingly exceeded.

You are (I understand) by the City invited to a feast, which I confesse is one piece of this solemnity: But what feast shall we call it? Shall it be a feast of Tabernacles? truly we might have lived in Tents and Booths, or by some hedges sides all our dayes, had Tyranny and Popery gained the travell of their souls, and desire of their hearts, you might have been sitting by some rocks sides in the Wildernesse, looking sadly back upon poor *England*, or by the river *Abava*, in the Captivity with *Ezra*. If you like not to call it a feast of Tabernacles, will you let it go under the name of a Marriage-feast, it seems to look like that: I remember the Espousals of the Parliament and this City, when ye wore your Protestations upon your Pikes, resolving to live and die with the Parliament: I hope you will be as good as your words; you are upon the close of your work, and now you have many causes of further union, who have mourned together, and now are rejoycing together upon unparallel'd grounds: Call it then a feast of love, my Text calls for nothing but love, and I wish that may be the issue, and product of the work, and truly for that end, I would willingly come from the place where I stand to beg it upon this bare knee; and when I speak of love betwixt Parliament and City, I do not exclude my Reverend Brethren, only I am afraid of a third State, because we have paid already very dear for Clergicall interests.

Hos. 2.

And now I think of this further union betwixt you, I remember when the Lord closeth with his people in *Hosea*, He will take away the names of *Loammi*, and *Lornamah*; There are two names in this Kingdom, I wish they were taken away also, or whatever might hinder your nearness.

You

You worthies of the City, look well upon the Parliament, and tell me if they be not lovely; how could you have been preserved from Anarchy without them, where would you have centered had this Basis of the Kingdome been destroyed? If the foundations be pluckt up, what shall the righteous do? The best now in *England* could not have lived without a Parliament and the worst but a little time: I must professe an Anti-Parliamentary spirit (especially in this conjuncture) to bee the designer of his own ruine and posterity, to be the introducer of certain misery to the present age. I look upon it as the fruits of much malice, or much ignorance, and the orat of those mens brains that never lived beyond the view of the smoke of their own Chimnies, that measure States and Kingdomes with their interests, by their private shop-wards; and if they be prest, or priested into it by any of my coat (which is Satans old method) it will argue the more fecoleneffe, and prove more dangerous: Remember (friends) to beat Religion with Religion, is a subtlety as old as Jesuitisme, and older. Remember the dead and the living; You have had their *Hampdens*, *Pym*, *Sturges*, who if now living, would have called this day the Suburbs of their happinesse, and you had the blood of some nobles too. that zealous *Brooke*, and others; and these are here this day to joy with you, that have mourned with you, who have been your watch day and night: You know how vain it will be to war abroad, *Vasi si confitum d mi* you are now reaping the most glorious fruits of their labours and paines; if you have any thing justly to object against them, all you can say is, they are men. yet such men as may not be called to a slight account for their actions, but in many cases the waies of State may run so deep, that we can help only with this,

*Levius fit patientia,
Quicquid corrige est nefas.*

To be weary of a Parliament now, were to conquer our selves into a new slavery, it were to proclaim to the world we are mercy sick victory-sick and liberty-sick the Lord prevent that portentous mischief. *Te G d is. loud to Israel*, Let me hope he whil not be worse then he hath been, Nobles

Nobles and Gentlemen, look upon the City, these are they that strengthened you with the sinews of your war. you have not come unto them for any thing, and returned empty, You may remember the 100000. li. the 50000. li. the greater, the lesser summes for *England, Scotland, and Ireland*; and I may not forget that 80000. li. that oyled the wheelles of this last Army in their first going out. The Lord of Hosts requite unto them that offered so willingly. I adde, you have not only had these helps, but their servants, yea their children out of their bosomes, who now are found the Officers generally in this army. But I might call in much of this again, and say the Parliament have had their labour for themselves, and the City for themselves, and one for the other, and all for the Lord, and this, and other Nations. Only I call for love this day, I would desire strength in your union. The Spirit sayes two are better then one, and gives reasons from cold, or fals; but adds, a threefold cord is not easily broken, of which I conceive thus: If two be well agreed, Jesus Christ will make a third, and then tell me who shall break that cord? it will be stronger then all the Covenants the sons of men can make, either nationall, or otherwise. I am herein the bolder, because the curled world neerer hand, and further off are projecting a breach here, and some men within this City wals are ridden up & down by Jesuites to perfect this work, & feel not their burden. Would you go again to Egypt? shal we give away our Bibles to Papists, and our liberties to Locusts and Caterpillars? Shall we deliver up the towns we have taken to them that are subtle to destroy? Have we not heard of murthers & rapines enough? Mind what *Abner* said to *Isab*, Hath not the sword devoured enough, will not the end be bitternesse? Let us have but love at *Westminster* and *London*, and we shall crown the day, and derive something from this day to the childe unborne, to give it matter of rejoycing.

If you shall object, the work is not done, we are now upon a Crysis. I answer, Your temptation is new, this was the time of the year when Princes were wont to go forth to war, but now it proves a time wherein they sue for peace: Blessed change! and the truth is, the Sun may sooner get off your

Cloke

Cloke now, then the Storm could before; the fawning world may do that, the frowning never could. I shall commend unto you two or three Scriptures: The first, the words after my text, *Be of good courage; and he shall strengthen your heart, all ye that hope in the Lord.*

The second shall be, *Eccles. 10. 4. If the spirit of the Ruler rise up against thee, keep thy place.* I learn for ever to make good your experiences, and let it blow high or low, keep your places. I humbly beseech you (noble Speakers of both Houses) keep your places, as hitherto you have done: Be not ashamed of that seasonable & wise Answer once made at that exigent, You have neither eys to see, nor tongues to speak, but by order from the house in such cases. I desire my L. Mayor & his brethren to keep their places, and not to be dub'd out of them, nor courted from your comforts and safety, remember what we all fought for, prayed for, adventured all for, let not all be lost in the kisse of a Royall hand, nor suffer your eyes to be put out with Court-glitter and glory: And I humbly beseech your Lordships, not to lead us the way to that mischief, for us Ministers, truly we may be apt to catch at the old bait, the Lord help us to keep our places also: It would grieve your souls to be Court-scoffed after all. Let me leave with you what *Tacitus* sayes of *Cesar*.

*Quotiescunque e curia egrederetur, in hac verba prorupisse fertur, O homines ad servitutem paratos? Etiam illum qui publicam libertatem nollet tam fœde servitium pati-
entiam tacebat.*

Therefore every man keep his place, and in so doing another objection is answered: But our old laws and priviledges may again be struck at, read the 8 v. of *Eccles. 10. Who so breaketh a hedge, a Serpent shall bite him*, an old hedge, are old good laws, and those that will break them, shall finde a Serpent, you can apply, He that removeth stones, shall be hurt therewith. And though it should be that *Shimei* might escape for a time with his confinement, yet in the next generation he will break his Covenant, his neck, and all, and thus I think of many that have railed against heaven and earth, who will be found out by di-

vine justice, when your hand cannot reach them. To close up my thoughts in this, you have hitherto lived upon daily providence, as you do upon your daily bread, and by providence I believe you are brought beyond your own first imaginations, and I know the wisest man here cannot tell what will be next, though in order of causes he may say this or that should be, for who can tell what is in the womb of a day, or what it will bring forth unto us: This is certain, when there's darknesse in Counsels, in promises, the Lord is pleased to dissipate clouds, and disperse mists by providence; you shall not need to fear relying upon that Provident hand which hath left you with so many glorious experiences. Only these cautions I must commend to your wisdoms. 1. That providence be not slighted, and bestow that upon Fortune and Chance, which is handed to you by Providence.

— Sed nos

Te facinus (Fortuna) Deum calog; locamus.

2. That you withstand not providence, but accept and improve the offers of mercy. 3. That you outrun not providence, but be contented to want what the Lord is not willing to give, not to over-hasten your deliverance, for it can never come seasonably, being wrought by friend or foe, unlesse the God of your mercies have a hand in it, and truly he that cannot freely trust God in his way upon what you have received already, is not fit to receive more: How good it is to live in his bosome, and upon his hand, who knows how to take measure of your wants, and supply your needs, and that out of an inexhaust fulnesse? Lastly, since feasts are seldome without beggars, give me leave to be the first: and if we had not been over-bold in detaining you already, I should have been large, even from my soul to beg help from this most honourable Assembly in four particulars.

1. I beg for Soules.
2. For Bodies.
3. Estates.
4. Names.

1. And for the first, I present you here the tears and cries of many thousands, in the countries we have conquered, who poor souls cry like prisoners at the Grate, Bread, bread, for the Lords sake bread; all you that passe by take pittie, pittie of us, we have lived upon husks time out of minde. Men, brethren, and fathers, whilest we are disputing here, they are perishing there, and going to hell by droves. If I know any thing, what you have gotten by the sword, must be maintained by the word, I say the word, by which English Christians are made; In other countries discipline makes them so, drive them into a Church together, and then dub them Christians; you will find too much of this abroad, and hence it comes to passe that most of their Religion lies in Polemicks, which is the trade we are likely to drive, if God prevent not. I need not tell this Assembly, that every where the greater party is the Orthodoxall, and the lesser the Hereticks; so once the *Arrians* afflicted the sound Christians, and they increasing, requited it again to the *Arrians*. It was once my lot to be a Member of that famous, ancient, glorious work of buying in Impropropriations, by which work 40 or 50 preachers were maintained in the dark parts of this Kingdom: Divers Knights and Gentlemen in the Country contributed to this work. and I hope they have not lost that spirit: I wish exceeding well to preaching above many things in this world, and wish my brethren were not under these Tithing-temptations, but that the State had itinerant preachers in all parts of the Kingdom, by which you may reach most of the good ends for this State designed by you: Let poore people first know there is a God, and then teach them the way of Worship. The Prophet sayes, When the husbandman hath plowed, harrowed, and broken the clods, then sow your timely seed, when the face of the earth is made plain. Indeed I think our work lies much among clods, I wish the face of the earth were eavened. I fear, whilest we are striving for an Eldership clothed with authority, we shall want five thousand Ministers to preach; that if you get an Eldership in *London*, and think you have done much, you have neither Minister nor Elder to be had in half the Kingdom, and so you do nothing, a true Eldership is easier wished for than gotten. I know not

Isa. 28.

why the Parliament may not try and examine men; and send them out to preach, and take cognizance of the successe; I wish that Committee for plundered Ministers to cast in their help. I once read a story of a Chairman, setting forth a Century of base Priests, I wonder what is become of the second, third, and fourth Century: I wish (under the abuse of the Covenant) they be not crept into their old dens for mischief. If you shall preserve the Gospel, the Gospel will preserve you. It would not be amisse even in this City and other places, to turn two or three Meetings to one, and so there might be room in publick for those that are forced into corners, and so suffer under the name of Schismaticks. If this great work were attended abroad, we should not need to be quarrelling at home. I am not so fully acquainted with the use this great Councell hath for my brethrens advice: but surely I know, the people are desperately ignorant & prophane abroad: and from prophane Priests and ignorant people, you know the other party have fomented this war, and may begin it again, if the Word prevent not the Sword.

Secondly, I have something to beg for the bodies of men: you have had strong cries from widowes and fatherlesse children, whose husbands and fathers have spent their heart blood in this service; you have many maimed men, which puts me in minde of an expedient for them, if improved: I mean that famous royall foundation of the *Charterhouse*, or *Sustons Hospitall*, they say worth 5 or 6000 l. *per annum*. I humbly beseech your Lordships not to be offended if I put you in minde of the intentions of the Donor. It is pittie that so gallant a work should prove a nest of unclean Birds; me thinks it was built for this time, and God may be much honoured, by turning the givers intentions into the right chanell, many faithfull souls will blesse your care and tendernesse.

The streets also are swarming with poor, which I refer to the Senators of this City, that is glorious many wayes, why should it be so beggarly in the matter of beggars? I leave to your wisdome *De modo*. Yet let not my request dye. I have lived in a countrey, where in seven years I never saw beggar, nor heard an oath, nor lookt upon a drunkard:

why

why should there be beggars in your Israel where there is so much work to do? and if this designe were well minded and managed in the City, there would be little place left for such Excentrick motions.

The third boon I beg is for mens estates, Justice exalteth a Nation, but sin is a shame to any people. I would beseech all sorts whom it concernes to speed justice: it were better for a man to dye once, then often: You reverend Fathers of the Law put in some help here; can there not yet be found a shorter way to further justice: must that badge of conquests still lye upon us, the Lawes, I mean, in French? Can there not an expedient be found out in plain English, whereby every one may soon come to his own? Must such numbers of the most Heroick spirits be spending their brave heats and heights in *Westminster-hall*? was it not a project to in-gown our gentile English, for feare they might be looking abroad to see how their interests lye? may there not be two or three friend-makers set up in every Parish, without whose labour and leave none should implead another? I crave pardon. There is one evill I have seen under the Sun, a poor man kept in prison for debt, whereby his spirit is debauched, and he utterly disabled to pay: It is not so abroad. Let those that lent you freely in this war, and suffer now, be first thought on. I know many have adventured more then all for you, your promise made good for the sale of Delinquents lands will do it.

Fourthly and lastly I beg some thing for mens names; and though I know no publick person but ought to carry a spare Handkerchief to wipe off dirt, yet certainly blasting mens names in print, is not the way to clear a cause in dispute. Yet I have learnt this of my noble Generall. Let us look to our duty, and the Lord will care for our reproaches; but I leave it to your wisdoms. I need not to tell you, you have Heralds of Arms to keep up mens names that have done worthily, though that spirit breathe not in this army. But I shall shut up all with these Scriptures.

Phil.

Phil. 2. 1, 2, 3.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any compassion and mercy.

Fulfill my joy that ye be like minded, having the same love, being of one accord, and one judgement.

That nothing bee done by contention or vain-glory, &c.

Phil. 4. 8.

Furthermore (brethren) whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are worthy love, whatsoever things are of good report, if there be any vertue, or if there be any praise, think of these things.

These things do, and the God of peace shall be with you, Amen.

FINIS.

Die *Veneris* 3°. *April.* 1646.

Ordered by the Commons assembled in Parliament, that Thanks be given to M^r. *Caryll*, and M^r. *Peters*, for the great pains they took in the Sermons they preached yesterday before the Lords and Commons, and City of *London*, at *Christ-Church* in *London*, at the intreaty of both Houses, being a day set apart for a publike Thanksgiving to God for the great Successes it pleased him to give the Army under the Command of Sir *Thomas Fairfax* Knight, Generall; And that they be desired to Print their Sermons, And it is Ordered, That none shall presume to Print their Sermons, without License under their hands-writing, And that Sir *Arthur Haslerigge*, and Master *Prideaux* do give them Thanks, and desire them to Print their Sermons accordingly.

H. Elsynge Cler. Parl. Dom. Com.

I appoint *Giles Calvert* to Print my Sermon.
Hugh Peters.

23: 10: 1646

... The ... of ...
... in the ... of ...
... of the ...
... in the ...
... of the ...
... of the ...
... of the ...
... of the ...
... of the ...
... of the ...

Printed in Germany.

93112 1111 111